2: Mariner F-5 (1806-1810) 1818
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224 time is generally about a quarter of a mile. If, during the game, any one of either party see a fair shot at a bird, he may take aim at it; if he kill it, it counts the same as a rat, but whether he hit it or not, if he venture a shot, he changes place with the one behind him.

224 Every now and then they stop and make a pe-
198 culiar noise with the lips, like the squeaking of a rat, which frequently brings them out of the bushes, and they sit upright on their haunches, as if in the attitude of listening. If a rat is alarmed by their approach, and is running away, one or more cry out *too!* (stop!) with a sudden percussion of the tongue, and is a term used, we may suppose, on account of the sharp and sudden tone with which it may be pronounced. This has generally the effect of making the rat stop, when he sits up, and appears too much frightened to attempt his escape. When he is in the act of running away, the squeaking noise with the lips, instead of stopping him, would cause him to run faster. They frequently also use another sound, similar to what *we* use when we wish to answer in the affirmative without opening the lips, consisting in a sort of humming noise, sounding through the nostrils, but more loud, short, and sudden.

224 The arrows used on these occasions are nearly
411 six feet long, (the war-arrows being about three

3: Mariner F-5 (1806-1810) 1818
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sometimes to the external eye in the form of a ghost or apparition: but this power of re-appearance at Tonga particularly belongs to the souls of chiefs, rather than of matabooles. It was thought that Finow the first was occasionally visited by a deceased son of his, not visibly, but announcing his presence by whistling. Mr. Mariner once heard this whistling, as he was with the king and some chiefs in a house at night lying on their mats: it was dark, and the sound appeared to come from the loft of the house. Mr. Mariner thinks this to have been some trick of Finow's. The natives believed it to be a spirit. It is to be observed that they consider it *taboo* to whistle, as being disrespectful to the gods. It has already been stated, that the gods are believed sometimes to enter into the bodies of lizards, porpoises and water snakes; but this power belongs only to the original gods, not to the souls of chiefs.

There is no future place of existence for the souls of men but Bolotoo, and, consequently, no state of future punishment; all rewards for virtue, and punishments for vice, being inflicted on mankind in this world, as before noticed. When Mr. Mariner acquainted some of them with the Christian doctrine of eternal punishment, they said that it was "very bad indeed for the Papalangies."

3: Mariner F-5 (1806-1810) 1818
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sit down. The mataboole, who has the direction of the ceremonies, now advances in front of the people, and orders them to divide themselves in parties, according to their districts; which being done, he gives to one party the business of clearing away the bushes, grass, &c. from one side of the grave, and to another to do the same in regard to another part, a third to remove such and such rubbish, &c. so that the whole neighbourhood of the *fytoca* becomes perfectly clear: this being done, all the people return to their respective temporary houses.

Soon after dark, certain persons stationed at the grave begin again to sound the conchs, while others chant partly in an unknown language*, and partly in Hamoa, a sort of song, or rather a piece of recitative. While this is going on, a number of men in the neighbourhood get ready to come to the grave, to perform a part of the ceremony which the reader will not think altogether consonant with the

* The natives can give no account of what this language is, nor how they originally came to learn the words. It has been handed down from father to son, among that class of people whose business it is to direct burial ceremonies. None of them understand the words. It begins thus: *too fia o chi tóccalów eio chi toccalów ca me fafángo eio manáve táwto, &c.* There are several Tonga words among it, and in all probability it is old or corrupted Tonga, though no sense can now be made of it.

22: West M-3 (1846-1855) 1865 OU9 Tonga OU9

down and oppressed by that above it. Thus, if a man or family possessed flourishing lands, or a stock of hogs or poultry, or any other kind of wealth, these were never secure from the covetous eyes of a superior. At any moment, any portion of his goods, or all, might be demanded by an imperious chief, and appropriated to his own purposes. This system acted as an effectual bar to general improvement in the cultivation of the soil, or the acquirement of property, by the mass of the people. Beside this general right of the chiefs to despoil their inferiors, the king, or his immediate representative, could assess labour upon the entire community, when and how he pleased.

Servile homage was paid to superiors, particularly to priests and chiefs of the highest rank. Neither their persons could be touched, nor their houses entered, without express permission. Among them a considerable degree of courtesy prevailed, accompanied by a refinement of language and demeanour, which indicated conscious rank. The distinction, indeed, between themselves and the lower classes, was marked by these things, more than by any great superiority in houses, or dress, or food; and that this distinction might be carried to its farthest limit, the chiefs had a conventional or courtly dialect, understood and used only among and to themselves. Respect for the persons or property of the common people was unknown, when in conflict with the covetousness of a superior. If a common man made use of any consecrated property belonging to a chief, or if he came into the presence of a chief with a wreath about his head, or with the head wet, or should he touch the head of the chief, or reach to take any object from above where he sat, or should